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early modern days. The author tells us all these things, but she does not make them matters of commanding importance. She does not make one regret that the last page of the book has been reached. In fact she inserts others and herself a little too much, and, save here and there, she does not let Francis stand forth clearly as he is.

Wherever the author allows Francis perfect freedom, the book is of real value. There are translations of many letters, a good proportion of which are to Ignatius Loyola. To me these are the best portions of the book. The author has done a real service in producing them in such convenient form. There are descriptions of the horrors of a sixteenth-century voyage and of the attempts of Francis to alleviate the sufferings of his fellow-passengers; there are accounts of foreign lands and strange peoples, all in Francis' own words; there are directions by him as to the proper nurture of heathen peoples in the Christian faith — very rudimentary, very crude, but very effective. These are of a value second only to that of the letters to his master. But there should have been more of these. The letters of Francis are a mine of religious, pedagogical, and ethnical information. He was intimately associated with the creative days of Portuguese Colonial power. The book just misses the effective assertion of this fact. Another edition should have more of Francis and less of his times and his contemporaries. He should be allowed to speak more, and there should be less running comment on what he says. These remarks are possibly a council of perfection. They may be hypercritical. But one always wants to see a good book made a little better.

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WHAT IS CHRISTIANITY? A STUDY OF RIVAL INTERPRETATIONS. GEORGE CROSS. University of Chicago Press. 1918. Pp. x, 214. \$1.00.

In this little book, written in clear, simple style, the author gives us an introductory section of his apologetics; that is, he presents discussions "preparatory to a statement and vindication of the truth of the Christian religion." This being his task, the plan of his work is of much interest and importance. The plan adopted by Professor Cross is that of delineating six rival types of Christianity, and then presenting in a concluding chapter his conception of the essence of Christianity. The interest and importance of the plan are that it provides a way of organizing the manifold and complex

results of the scientific study of Christianity so that their meaning for the life of today may be grasped and interpreted. Not one stereotyped form, but a number of relatively plastic types, each possessing certain values and certain limitations, is what Christianity offers to the modern world, in the judgment of the author; and even in his definition of the essence of Christianity he does not seek fixity of traits, but regards growth and variety as permanently normal characteristics.

So useful is this method that one feels impelled to wish that it might be developed a little further. The problem, not wholly solved in this book, is to utilize the phases of historical development in order to throw light upon the present situation without confusing successive stages of development in the past with types that rival each other in the present. The point may be illustrated in the case of two of the author's six types — Apocalypticism and Protestantism. Apocalypticism is treated as *the* type of pre-Catholic Christianity; the consequence is that one of the most significant facts for present Christianity — the existence of several great types of Christian experience in the New Testament itself — is largely obscured. And at the same time little is said of the pre-millenarianism of today. Again, when Protestantism is placed as a type alongside of such others as Evangelicism or modernized Protestant Christianity, Rationalism, and Mysticism, it evidently is being presented chiefly as a stage of historic development — the portion of Protestantism which today rivals Mysticism, Rationalism, and modernized Protestantism being left undefined. A remedy for the difficulty here pointed out might be secured by drawing more upon the psychology of religion, along with the history of Christianity, in the defining of types, and by making it more clear that the ideas of first importance for apologetics and theology are those which bear upon the present and the immediate future — where control or guidance may be exercised.

The characterization in brief compass of types which include a great mass of historic material is interestingly and skilfully carried out. Apocalypticism is placed in the framework of general Oriental mythology. "Jewish Apocalypticism is a modification, under the influence of the Jewish religious spirit, of a widespread, if not universal, Oriental philosophy of the universe and of human life." One is surprised, however, by the judgment that Apocalypticism was "the very flower of prophetism." Surely it is not the apocalyptic literature, but the prophetic, which means the most to the world. The treatment of Catholicism as a type of Christianity — normal on the basis of a certain philosophy of the universe and history and morals — is

a great gain over regarding it as Antichrist or as a mass of superstition. Mysticism is presented as having been of great historic value, but as possessing too little socially constructive capacity for our age. Protestantism is characterized with enthusiasm, fulness, and discrimination. "The three great mountain peaks of the Protestant religious consciousness" are said to be, "loyalty to a personal God, confidence in the orderly course of the universe, and the sense of inner worth." If, however, Protestantism and "modernized Protestant Christianity" are to be presented as two different types, one is inclined to feel that such a characterization should be applied to the latter type rather than to the former. Rationalism is treated appreciatively, but is judged to be "ultimately aristocratic." Evangelicism, or modernized Protestant Christianity, is described as a new type of Christian life and thought. Among the forces mentioned as producing it are, the eighteenth-century religious revival, the development of popular education, economic progress, democracy, the achievements of science, the historical and psychological points of view. The author's discussion of this type suggests interesting questions. Can a new type of Christianity be said to have already emerged, or is its emergence largely a matter of the future? May not Evangelicism, as the author conceives it, contain too diverse elements — involving too much inner tension — to permit of its functioning as a unified type?

The point of view from which Professor Cross discusses his final theme, "What then is Christianity," is admirable. He does not intend here "just one more attempt to reduce our religion to its ultimate and irreducible essence." He aims rather at "suggesting lines of further development" for those characteristics of Christianity which he finds most vital now. "Christianity," he says, "is nothing if it be not ceaselessly creative of the new." (This, of course, is true, not historically, but from the standpoint of the author's apologetics.) "The ideally true Christianity, the Christianity that can actually be the religion of all men and bring all men to the perfect man, lies yet in the future." From this point of view the author presents as permanent features of Christianity, the aim at wholeness of spiritual life; the experiencing of a Higher Being through the realization of this aim; the normative significance of Jesus for the determining of what wholeness of spiritual life is; "the practice of the most perfect human fellowship"; the intimate blending of worship and morality; the capacity for securing moral redemption; the capacity for giving men perfect peace. With regard to this fine closing chapter one major query arises. Is sufficient prominence given to the thorough-

going social character which the Christianity of the future promises to possess?

Considered as a whole, this book seems to be well adapted for popular use and at the same time to contain much that is suggestive for the professional student. It gives good promise for the future work in the theology of evangelicism in which the author plans to discuss the manner in which we should undertake "to reconstruct the expression of the eternal realities of the Christian faith."

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**HUMAN NATURE AND ITS REMAKING.** W. E. HOCKING. Yale University Press. 1918. Pp. xxviii, 434. \$3.00.

By *The Meaning of God in Human Experience*, published in 1912, Dr. Hocking put us heavily in his debt, and this new book has added to the obligation. In some respects it is better than its predecessor. The style is as flexible as ever, but of closer weave. There are as many allusive vistas of thought, but they less frequently divert a reader's attention from the main line of the argument. It is bright, brilliant in spots (sometimes almost too brilliant for perfect lucidity), but it never trembles on the edge of flashiness. If one wishes the author were more restrained, he but compliments him on having much to restrain.

The substance of the book was given at Yale in 1916 in a course of lectures on the Nathaniel W. Taylor Foundation. Appropriately therefore in view of the dominating interest of Professor Taylor, it deals essentially with the theological subjects of sin and salvation, but the difference in the formulation of the problem, as well as in its solution, marks a century of religious progress. One is pleasantly reminded now and then of Yale's great theologian, as the sight of an old-fashioned warming-pan hanging in the chamber hallway of a steam-heated house recalls the ways of our ancestors; but the whole context of the discussion is different. The original material to be made over is human nature with its propensity to evil, which, as Dr. Taylor stoutly contended, is not identical with an evil propensity. Instead of propensities, however, Professor Hocking speaks of instincts, and the question is how they may be transformed or remade. Central among these instincts is the will, to which Professor Hocking gives more ability than was acknowledged by Dr. Taylor's cryptic